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133 The rivers which bathe the Chiriguano region are four; the Pilcomayo, the Parapiti, the Grande or Guapay River, and the Aceiro. The Pilcomayo begins in the northwest of Potosí Department and crosses Chiriguano country in the south-east. Its water, sweet and clear up to the southern part of

(135) Igüembe Canton, is somewhat salty in Huacaya and Villamontes, because to the southeast of Ibopeiti it receives as a tributary the Salado River with its rather abundant waters; these waters are quite salty, because they pass through the salt flats of O'Connor Province. Its bed is wide and shallow, but its flow is very abundant from December to April, because this is the rainy season. If in Villamontes the Germans or others open the great canal proposed by the Supreme Government, the navigation of this river up to the estuaries /esteros/ of the P. Patifio, even in small boats, will be made nearly impossible, because there will not be enough water for it.

136 In the Pilcomayo fish are abundant: bagre, shad /sábalo/, and dorado; some of the latter are very large, up to a meter and a half in length. The first freshets of the rainy season wash up and kill many fish, leaving them stretched out on the ground on both banks or piling them up like stones or firewood. Then 226 the Chiriguano Indians, the Toba, and Mataco fill their houses, and dogs and crows come there by the thousands and stuff themselves, while the air is full of unbearable miasmas.

{221} The most satisfactory and safest season for fishing is from
{251} the May cold until the end of July and in certain years up to the middle of August; then all the Indians are fishermen; they fish for themselves and for trading; they open the fish though the middle vertically and dry it in the sun. If nobody goes there to barter, they go off to sell it at 20 centavos apiece, • {438} but generally during the fishing season the tribes far from the
{435} rivers go to the banks of same, taking maize or parched meal and bringing back abundant fish. /Illustration appears here./

/180 cont./

352 The peculiarity of the Chiriguano cots is that they are almost always shorter than the persons who must sleep on it; most of them measure one meter 60 centimeters. They perhaps have [513] this peculiarity because they sleep curled up like pigs in order to hold together better the little clothing or blankets that they possess. Today they are beginning to make them longer and [178] to have cots like the whites use; the open part of the latter [237] is closed with cowhides which they attach first lengthwise and then at the sides, equidistantly about every seven or eight centimeters, with many small squares being the result (1).

1. The cots which are made with split agave sticks are soft and preferred; in the Ivu Mission almost all make them of this material.

574 The Chiriguano man does not like to sit on the ground either; 576 when he is visiting, it would be an insult to make a man sit on 516 the ground; nevertheless for a gathering of friends they do sit down where they wish and stretch out like dogs in the sun. For 352 the reception of visitors they have crude seats. They are of 322 wood and called Apica. There are some with two places and [574] up to four with their respective dividers; there are some for [412] men and even for children. They are of a single piece, and they are made by dint of much patience by hollowing them out with an ax. The tree should be a thick one so that the seat may have a little height and the occupant may not cut a ridiculous figure of a punchinello or clown, causing laughter [438] among the onlookers. They also use benches and chairs like [439] those of the whites; they make the latter for their own use [824] and to sell to their fellows and to the whites. The wood which they seek out for these labors is zacharrosa, because it is soft and easily worked with the tools that are available to the poor Chiriguano, who does not always have an adze and a chisel. 352 Some people also have /181/ hammocks, Quiha ó inni, but they are so old and black because of the action of the smoke that they arouse disgust (1).

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1. For a children's game they hang in the

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Other Comestibles

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After this digression I return with an account of comestibles in order to end the chapter now. The Indian finds in everything goodness and sweetness for his molars. He is very eager for fish, but not all the tribes have it nearby; when they learn that there is fish in abundance on the banks of the big rivers, they travel as far as 150 kilometers to barter; they take maize or meal and trade it for fish. Those who live on the river banks are valiant fishermen, with no distinction by sex; they fish with hooks, staying in the water for hours, but they know with great sensitivity when the fish has taken the bait into its stomach; others fish with nets, which they have in every size, as I have seen on the Parapiti River, as well as on the Pilcomayo, near the Pirapo toward the west (2).

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2. The Indians who bring fish back to their tribes do business, selling them at 10 and 20 centavos each; they also eat them and present them to friends and relatives.

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Others make large baskets of hollow cane, open at a single point, put them in the river, and the fish go in without being able to get out; these baskets are called Pari. Along the rivers I even saw two lines of rocks sticking out of the water and ending /252/ in an angle, where the water forms a small waterfall. There, at the angle, they put a big net or other apparatus and catch many fish. They call this apparatus Itapare; even the carcancho /a bird/ will place itself at the angle and have a breakfast of fresh fish.

Finally, at waterfalls eight or ten meters high, they place close by a big net which gets all the smaller or medium-sized fish, since the big ones go up and down easily, while the former fall into the net; in the places where the fish are small, they divert the course of the stream and thus manage to catch all those which are left without their element.

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Those who are older, men and women, surround the poor prisoners and insult them until they are tired, recriminate against them for the war, to which their husbands may have given rise, mock once more the memory of the dead men who did not know how to defend their town, calling them men of no courage, good only for women's work, good only for making chicha, and when they are tired of talking, the festivities begin with drinking, dancing, and singing, with which they celebrate their splendid victory.

The prisoners remain silent, do not raise their heads, do not say a word, and even refuse to eat food if it is offered them. They cannot oppose the brutal acts of their conquerors, who would put an end to their lives if they attempted to do such a thing.

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The last war of Curvyuqui is still living proof of what has been said, but happily many unfortunate women had help in their misery because of the presence of the missionary (2).

2. When the defenseless damask understood the intention of their masters, they ran away, making a joke of the vigilance of those brutes, entered the school as a last refuge, and learned religion.

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During the days of celebration and afterward, they start playing their dice game, and they wager the prisoners, who are no good to them, among whom are the mature women, boys and children under seven, and an occasional girl whose new owner does not need her. When they are tired of them, they harter them or sell them for nothing, for a sheep, a goat, /280/ a hat. The sale or harter is not done in the town of the conquerors, but in others farther away. Thus it happens that many innocent boys and girls may find there relatives who would pay even more than what is asked for them.

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